1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

is planted in September, when the first rains come, and manioc shortly after. There is little cultivation beyond weeding. The basic crop is manioc, both the sweet and bitter varieties being cultivated, with maize next in importance. Four varieties each of sweet and bitter manioc and 10 varieties of maize are cultivated. Other crops are: Five varieties of potatoes, two varieties of cara, four varieties of watermelon, three varieties of squash, four varieties of beans, and ten varieties of bananas, as well as peanuts, urucú, tobacco, cotton, calabashes, sugarcane, yams, peppers, pineapples, and papayas. Men do all the work with a little assistance in harvesting and weeding from older women. The *Javahé* are more industrious farmers than the other *Carajá*, cultivating extensive plantations.

Collecting.—A large number of vegetable products are gathered for use as food, medicine, and raw material for manufacture, but only a few are of great importance. The babassu and the buriti palms, used for food and textile materials, are among the most valuable. The taquara reed is sought after for arrows. Turtle eggs are a significant item of food during the dry season. Honey is indispensable for feasting.

Hunting.—Although the *Carajá* are passionate hunters, very few of the animals available in the region are eaten. Only the peccary is really sought and constitutes a sizable item in the larder. The other animals that are eaten—the cutia, coati, woodsdeer, monkey, iguana, and a few birds, such as the mutum, jao, and jacu—are killed when encountered but are not eaten by everyone. Peccaries are hunted in a communal drive, the most favorable time being shortly after the beginning of the rainy season when large droves are trapped on islands.

The chief purpose of hunting is to get feathers, and the most desirable birds are the various parrots, herons, the male stork, and the flamingo. The nesting of valuable birds is carefully watched, and the young are stolen and tamed. Feathers stored in small baskets almost constitute a currency, because they are readily negotiable at all times and maintain a stable value.

The principal weapons are the bow and club. The bow, made of a variety of woods but with a preference for juari when available, is round in cross section and about 6 feet (2 m.) long. The arrow is preferably of taquara reed and variously tipped with wood, animal bone, or fish bone. Clubs are beautifully fashioned of heavy hardwood, decorated with delicate carving, and are swung and thrown with equal skill. The lance is now used only for ceremonial purposes.

Fishing.—Fish is the most important food supply. Trapping and drugging fish with timbo is a communal affair; individuals fish with the bow and arrow. There is occasional night fishing, with spearing by torchlight. The pirarucu is killed by harpoon. The hook and line is little used, and apparently was borrowed recently from the Neo-Brazilians.

Food preparation.—Manioc is peeled, grated, squeezed out by hand, and cooked into a soup. When the soup cools, it is masticated for a few

/7 cont./

132 The life of the inhabitants is determined by the sharp division of the seasons. The rainless period lasts from May to the end of September, and farther north even until far into October. Then broad sandbanks (praias) are exposed everywhere, with the sun [22] beating down on them day after day. For the Indians this is the real period of river life. Fishing then governs all interests. With the beginning of November the rainy season has usually already set [133] in with strength; in December and January the river is highest, ten to twelve meters above the low level. From bank to bank, without interruption, a tremendous mass of water fills the bed, flooding the neighboring low plains for some distance.

136 Swarms of annoying insects, mosquitoes and pium /a very 221 small mosquito/, which are completely absent in the dry season, now fill the air. The Indian is forced to retreat to higher ground, where he then attends to cultivating the fields and, if need be, [22] hunts. Fishing can be carried on only in the lagoons at this time.

133 When the water lowers, bad fevers are not uncommon on the 164 middle Araguaia, where extensive swamps accompany the river.

Hordes. The Karaya of the Araguaia are divided into the 101 three large tribes of the Yavahẽ, Karayahi, and Šambioa, which [161] together may number about 4,000 persons. The first inhabit the [131] interior of the still completely unknown Bananal Island. We know [361] only this much about it, that in its northern part there is a large lake near which the three villages of the Yavahẽ are located. It has an outlet into the eastern arm (furo) of the Araguaia, at the mouth of which some of these savages were spoken to for the last 177 time in April, 1888. In the meantime no one has sought them out here, although they have indicated several times their desire to trade with the colonists. They badly need iron tools, which now come to them only rarely through the agency of the Karayahi. In the villages of the latter one sometimes meets some Yavahẽ. They do not like to leave their hiding place in large numbers, since they justifiably fear importing epidemic diseases.

361 The Karayahi live in 12-15 villages of various size on the west arm of the Araguaia in the region of the navigable stretch from S. José below the mouth of the Crixas to the region of S. Maria.

/14 cont./

Way of Life. Food and Its Preparation

433 Like most South American tribes, the Karaya are first of all fishermen, but, in addition, carry on a not insignificant agriculture. 226 [221] The principal season for fishing is the dry months from May to October, when the larger fish strive toward the deeper parts of the river, the so-called poços, which are formed in particular above the small rapids and the masses of rock projecting out here and there.

The fish kingdom of the Araguaia, in all of the middle course, already bears throughout the character of the fauna of Amazonas. The giant three-meter long pirarucú/arapaima/ (Sudis gigas) is common everywhere, as is the electric eel (Gymnotus electricus) and the thick-bodied pirarara (Phractocephalus discolor) armored with its strong shield of bone. The poços abound with cannibalistic piranhas; in the shallow places along the bank the no less feared thornback, buried in the sand, lies in wait for its prey.

[262] Prized as the tastiest fish are the blue-grey spotted pintado (Pimelodus sorubim), reaching up to two meters in length, the matrincham /Caracinidae/, the tucunaré (Cichla temensis), the trahira (Macrodon), and various species of the pacu (Myletes). Certain fish, particularly scaleless ones, are not pursued because of superstitious fear, and likewise the fresh-water dolphins, [225] present everywhere in great numbers. Tortoises and their delicious eggs, however, are hunted all the more zealously.

At high water, when the fish are no longer easy to get in the clay-yellow flood, the many lagoons along the river provide the most productive fishing places. They form large natural traps for the larger species, in which they can easily be isolated.

[439] /15/ Whereas formerly the fish were killed almost exclusively with an arrow, angling is now used more and more, since hooks are imported in large quantities. In many places, however, angling and net fishing cannot be done because of the countless piranhas whose teeth cannot be withstood by any line or net.

/15 cont./

226 Smaller fish are caught in weir baskets (adžuriă), larger ones in stockades or peculiar traps made out of vines (deaurărŏ) which do not know from personal observation.

433 Hunting, in contrast to fishing, plays a much lesser role than those who view all Indians as purely hunting peoples without 224 further ado are inclined to believe. Larger, huntable game is 262 quite sparingly represented in tropical South America and, in view of the lack of firearms, difficult to obtain. In addition, superstition often forbids eating the meat of precisely the largest and most common species. Thus, the Karaya scorn the tapir. Their principal booty is the monkeys common in all the forest along the shore, wild pigs, small rodents such as agoutis and pacas, and furthermore the small camprehe. In the lagoons and marshes of the patanaes the musk duck (Anas moschas) present in large numbers provides excellent food for them.

241 Agriculture. The great distance of the plantings from the [262] villages prevented a visit to them. Judging by the wealth of vegetable foods among the Šambioa, their agriculture seems to be on a relatively high level. The "savages" have in this respect outdone their civilized neighbors by far. In general, [177] iron agricultural implements have already supplanted the original ones.

The most important cultivated plant is manioc, of which both the more nourishing poisonous species (M. brava) and the less productive, but immediately edible aipim (M. mansa) are grown. The freshly cleared, dry forest soil of the higher banks is especially suitable for this kind of cultivation.

[273] Next, maize comes into consideration as a grain product, which is used less in substance than for the production of fermented beverages.

Sugar cane flourishes on the lower shore-land. During the dry season one sees the seedlings planted on the sandbanks [249] everywhere for the next season. Special devices for pressing out the juice are not in use.

Of the legumes there is found among the Šambioa small brown beans (Dolichos chinensis), as well as peas (komonara) imported from Pará.

/28 cont./

also hold for the relationships prevailing among the Karaya. The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions, he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

/214 cont./

302 from ear to ear with soot scraped from the charred campo trees.
[535] For dance festivities the men and youths are painted by the women. In general, this patterning is their ornamentation,
[226] their festive clothing. Mothers often painted their sons when the latter were to set out with us on a fishing expedition.

Ill. 43.
Boy (a) and man (b) with full patterning.

Ill. 44.
Two girls with full patterning.

[965] For mourning, the entire body, even the face, is said to be provided with genipap painting. I did not see this custom, however, in the case of Kabisá's family.

There are no differences in the painting between the two sexes, except that perhaps the men, who have more to do out in the open than the women, who essentially remain in the village and in the houses, wear the full painting more than the women. The patterns themselves are the same for both sexes, except that the men like a somewhat more extensive patterning.

/241 cont./
136 yields. The country is also relatively poor in useful animals, and
224 almost all of the few animal species that can be hunted are not
262 eaten by the Indians, with the exception, to be sure, of the wild
223 pig. The birds are very numerous; with the exception of the mutum, however, the Indians do not seem to hunt any other bird. Thus, the water must supply the principal food. The river is extremely rich in fish and turtles; everywhere, in shallow places, in the depths, in lakes, but above all in the tributaries, one comes
226 across a quite startling abundance of fish. But even this abundance
262 is not fully exploited, since a few types of fish are not eaten.

A. The Acquisition of Plant Food.

462 The women essentially are responsible for the gathering of wild plants and fruits, while the men engage above all in pro-
222 curing animal food (1). The following come under consideration:

> 1. This division of labor is ancient. In the myth, "How the Karajá acquired manioc," it is said of the father that he would not notice the theft of maize because he only knows fishing (see there /see pp. 302-303/).

the small oitŭ fruits, which are gathered in the forest during the first half of October; the pikĭ fruits (lămă), which ripen during the second half of October; the watermelon (kūblăkĕ), which grows on the sandbanks at the place where the banks are connected with the shore. The Indians know exactly those sandbanks on which the melons grow and gather them as early as the end of October when
222 the fruit is not yet quite ripe. Of palm fruits the following are
262 eaten: the seeds of the tucum palm (hăĭlŭ), of the so-called coceiro (ăhăndĕtĕ), and of the oaguassu palm (haŭlēnĭ), the roasted seeds of which are called haŭlēnĭdŏ. The fruits of the jatobá tree (kūwă) and of the genipap (bădēnă) are likewise eaten. Another fruit, from which a black dish is prepared, was called ādŏmō; it is

/246 cont./

the wax (tăbōlă)[1] is stored in large lumps; it constitutes one of their most important gluing and packing mediums and as such is everywhere offered in quantities by the women to passing boats. The chief gathering period of the honey seems to commence in October.

While the gathering of these foods is bound to specific seasons and requires journeys often weeks long, in order to collect large amounts, the daily animal food is obtained in short expeditions from the villages by means of all kinds of traps.

It should be noted that the hunting of birds and land animals is completely overshadowed by fishing. In general, of course, the land is poor in animals as compared to the water. There is only a little big game to be hunted: red deer (bŏlōlă), roe, tapirs [(k)ōlĭ], monkeys (1), wild pigs (ĭsă), and possibly

1. Howling monkeys are shot only for the bones, which are used for arrow points, lip plugs, and arrows, but not for food.

also /247/ jaguars (ănlōă); smaller animals are more frequent, but very shy and difficult to hunt (agouti, tsŭsŏ; capybara, hūă, etc.). The choice of birds is likewise not very large. Above all, gallinaceous birds (jacu, bĕdjūă; mutum, etc.) and pigeons, as well as ducks (hăăkŏlĭnĭ, hĕdaulĕ, dōălălă) and divers, come into consideration. I was unable to find out whether they eat ostriches, or how they feel about lizards, crocodiles, and boa constrictors, which Königswald reports are eaten. The small choice of game animals is even more restricted by all kinds of so-called food prohibitions. Thus, this person will not eat this animal, and that person that one. Some animals are generally not eaten, though they could furnish a great deal of meat. Hunting only plays a secondary role in the economy of these Indians.

For wild game they set out individually or in company; wild pigs in particular are always hunted in company. It is strange that the chief never goes along on the hunt, though he does engage in fishing. Only large animals are hunted; the young ones are allowed to run away.

1 [i.e., bee's wax--Analyst]

/248 cont./

223 until the uppermost one, finally, closed the opening of the little pyramid. Strings ran down along the edges, were fastened to the lowest rods, and crossed at the top on the surface; they barely held the whole construction together. The type of release is clearly shown in the sketch, Ill. 84.

[198] To lure birds and game the Indians use specific calls which differ according to the particular species of animal, as they know how to imitate animal sounds masterfully.

Birds must be plucked on the spot; they may not be brought to the village unplucked ("otherwise the chief will be angry"). While plucking, the fingertips are dipped in wood ashes.

223 204 [538] It is said that there are no magic devices for making the hunt productive; on the other hand, the Indians are fond of telling one another hunting stories, and, in doing so, they like to exaggerate and tell improbable things.

Ill. 84.
Construction of the bird trap.

226 362 Fishing supplies by far the largest portion of the meat food; the subsistence of the Indians is to a large extent based on it.

136 The Araguaya is extremely rich in fish (kădōlă); still richer, however, are the tributaries, especially the Rio Tapirapé and the many lakes that accompany these rivers on either side.

In the deep water of the lakes and on the high, steep banks, especially where fallen trees lie in the water, live the pirarucú (b'dōlěkě; Sudis gigas), three to four meters long, and the pirarara (dōlě; Phractocephalus discolor), which is equipped with strong bone armor and is up to two meters long. Upon being [533] [825] pulled out of the water, it emits air with strange sounds; the humorous Indian likes to imitate these sounds in his songs. Furthermore, the dogfish (lādă), with its powerful teeth, lives here, and above all the worst predatory fish, the piranha. Various

/248 cont./

136 kinds are distinguished: the small yellowish one with a black circle on its cheeks, the whitish-red one (dūĕtă, kjūĕtă), and the huge black, red-eyed piranha (dūūlĭ), the largest specimens of which reach a length of 48 centimeters. The piranhas are vicious predators. When they scent wounded animals or fish, they hasten to them in droves and in a few minutes reduce a whole animal to a skeleton. They leap high out of the water in their greed, so that at such places huge eddies of water and fish are produced and gradually collapse again. It even happens that they injure
• 136 and devour each other. They live in vast numbers and huge specimens in the Tapirapé especially, and even the Karajá were /Plates 54 and 55 appear here/ /249/ astonished when a dogfish, hit in the head by a vertical shot from the boat, was pulled up after a few minutes as a mere skeleton on the arrow. The meat of the piranha is very tasty; but since the animals seldom come to the surface and can be caught only with the fishhook, they play only a minor role in the economy of the Indians. The latter, however, prize them and, whenever they can, seek to obtain possession of strong fishhooks that can withstand the strong teeth of the animal, and similarly tin to surround the part of the fishline around the hook like a mantle and thus protect it from being bitten through. In spite of this, a number of hooks thus equipped are regularly lost.

The pintado (Pimelodus sorulum), which is up to two meters long and has good yellowish meat, lives in shallow water, where the Indian can hunt better with bow and arrow, I saw matrincham, tokunaré, pacú (ālĭwă) caught relatively rarely. The carí fish lives in the caves of the steep banks and may be pulled out by the tail: it is an extremely tasty fish, which, however, has only a little meat in its armor.

136 262 Many fish, especially scaleless ones, such as aruana (ĭdjăzŏ) and others, are not eaten. Similarly the giant dolphin (boto, būhă) is not utilized: its droll movements and its puffing merely afford the Indian occasion for mirth and humorous imitation.

[TEXT CONTINUES ON P. 163]

/249 cont./

227 The fishing implements are the following:

The fishing rod was originally unknown to the Indians.
[439] For the last few decades iron hooks (wãšĭ) have been bartered for in order to catch the piranha; one comes across them relatively rarely, however, because many are lost during the fishing, and an opportunity for barter only rarely presents itself (the fishing line is called wãšĭšã̆, the rod wãšĭdãõ̆, and the bait wãšĭdõ̆). On the other hand, the Indians seem to have already known harpoons (wõ̆hũnã̆). They were used to catch pirarucú. Points and barbs consisted of red-deer bone; they were attached with resin. I no longer saw such implements as described; the present harpoons all had iron points.

The chief implements are bow and arrow, which, with the clear water, are handled with great skill and success. The fishing arrows (ũõ̆hũ̆) bear on the shaft a wooden point, on the front end of which a small point made of monkey bone (ũhĭdõ̆ or dũrõ̆lẽnĭdĭ̆) is fastened by a thread lashing and resin, and the rear end of which projects laterally out of the lashing and thus forms a barb (Ill. 115). The arrows have an average length of 140-170 centimeters, the bows (wãšĭlũhã̆tẽ̆) one of approximately 200 centimeters (Ills. 110, 111).

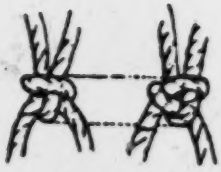
226 Twice a day, forenoon and afternoon, the husbands and sons
[533] go out to fish and usually return with rich booty. On the way home they sing the song "that is sung every day." At specific spots the names of the fish caught are inserted, so that one may easily tell what kind of booty the fisherman is bringing back.

/250/ Besides this individual fishing, mass fishing is also
226 carried on. Nets knotted out of cotton string or bast are used
227 for this. Their measurements vary considerably, according to the purpose they serve. The net plaited out of embira (lõdẽ̆) shown in Ill. 3 on Plate 54 is ten centimeters wide and 10.35 meters long. Ill. 85 shows the knot-formation of a net for catching pirarucú (dãõ̆ị̃ã̆lũ̆); it has a mesh extension of 25 centimeters with a thread strength of half a centimeter. The largest net that I saw lay on a sandbank on the Tapirapé near a lake inlet; it was six meters wide and 160 meters (!) long.

/250 cont./

[857] The way such anchored nets are set up is shown by the imitations with which children play (hãdĕkẽ̆). They are fastened to two long end rods; the net is stretched by means of several spaced sticks (Ill. 86). These stakes are driven down in front of the lake inlets, and by stretching the net on them the entrance to the lakes is blocked. From the boat the Indians beat the water and drive the thus frightened fish of the lake toward the entrance into the net, where they are then caught. (Such a device for catching pirarucú is called dãðɪãĩ̃; see pirarucú net above.) Other nets (hãnduku[šĩ]) are allegedly set up along the sandbanks; the carí fish, which

[524]



Ill. 85. Knot formation of the fish nets.

[284]

Ill. 86. Barrier fish-net. Child's toy.

swims against the sandbanks at night, is caught in them and taken out in the morning. I never saw nets of this type set up; probably the narrow nets are used for this.

The largest mass catches are made by poisoning the water of the lakes; but this is at the same time the worst plundering exploitation. The lakes are blocked off by fences (lĩklõ̆), which consist of driven piles to which palm leaves are fastened. [824] The stems of the poisonous cipo (timbo: ãnzí) are placed on a forked stick and beaten soft with another stick, whereupon they are shaken out over the lake and a fine dust falls out. Then they are beaten a second time and shaken out. From the boat a second man stirs the water, which takes on a black coloring. The fish are stupefied by it

226 /251/ or die, come to the surface as a result, and can then be conveniently gathered in. The fence prevents the fish from escaping
[262] into the river. Eating this fish is not harmful to human beings; even drinking the water merely causes a stomach-ache. The
[197] Karajá maintain that they learned this type of fishing, which is carried on especially during the rainy season when the water is muddy, from the Chavánte (see also, however, the fish fence of the Tapirapé /see p. 342 /).

I did not see or hear anything about weirs for small fish (adžuriă), on which Ehrenreich reports, nor of other fishing apparatus.

C. Storage and Preparation of Food.

251 The yield from the plantings as well as from hunting and fishing expeditions is usually consumed at once. The hot climate prohibits the laying away of larger supplies; above all, the preservation of meat is completely out of the question because of the lack of salt. In fact, the Indian is forced to go fishing again in the afternoon, since the fish caught in the morning would already be spoiled by suppertime. It is impossible to keep fresh meat for more than a quarter of a day, and even roasted meat is inedible the next day.

[261] Thus, the Indians have to work hard and be constantly concerned about food, especially in the dry season, when the yield from the plantings is always small. To some extent they help themselves with turtles, which, as mentioned above, they keep alive; turtle eggs, cooked and dried, keep for a very long time. But the Indians do not store even plant produce in large quantities; they have supplies for only two or three days in the manioc lying on their supply racks or in the maize kernels in large gourds with a side opening. They also store water in whole gourds.

252 All foods are eaten cooked; only fruits, as well as turtle eggs, are eaten raw; everything else is boiled or roasted.

/358 cont./

301 Dance belts (wădăkănă̆) of the male youth are not as elaborate as those of the Karajá, but are kept essentially simpler. One specimen is striped black and white lengthwise; on its lower edge, on a separate string, hang two bunches of Thevetia fruits and one to three feather rods, alternately. The other one, coming from Schischá, in addition to the lengthwise stripes, exhibits a cross-striping; on its lower edge, directly alternating, are fastened at each place two pairs of Thevetia fruits and one feather rod (Pl. 59, Ill. 12).

262 6. Food. The Šavajé, like the Karajá, live on the fish
136 that they catch and the yield from their plantings. The lake on which they live is extremely rich in fish, in spite of its shallow depth (0.75 to one meter); there were even pirarucús
311 in it. The planting lay far from the village, about six or seven hours away, on the edge of the rainy-season lake. It was growing extremely well and so thickly that one could scarcely follow the path in it. Close beside the new planting there was an older one.
482 Here and there filled back-baskets lay by the wayside, waiting to be picked up.

252 The manioc is pounded in a knee-high mortar (kōŏ) which
[912] has an approximately finger-thick wall, with a pestle (hāáù) of reddish wood 1.6 meters long and 0.10 meters thick, or it is rubbed on a wooden grater (wōlānăkiă), /359/ picked over on the rod-sieve (brēdjĕ), and pressed in it. Then this meal is
262 mixed with water and cooked. Such manioc mush (ĭūălŭ) also constitutes the chief food of the Šavajé. In addition, I also saw yellow mush and green vegetables as festive foods.

226 Fishing was done by the young people with bows and arrows. Early in the morning they would already go out on the
[123] lake and soon return with a good yield. I received my share of everything, even of the huge pirarucú which was caught on the second forenoon. The lucky fisherman took out the entrails of the animal and then cut out the sides of the belly, which were distributed by the chief and placed on different piles. Then the rib pieces of three ribs each were chopped out and likewise distributed. Every family received its share; I, too, was given some.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

to color, then inject into the wounds a milky secretion taken from the skin of small frogs or toads. Therefore, when the new feathers grow out, they are of a brilliant yellow or orange color, without any mixture of blue or green, the natural color of the bird. It is said that when this new plumage is plucked, the next growth will still retain the new colors without further treatment. 232

Many of the mammals captured by the Karayá in infancy, become very tame. They are raised successfully, nursed either by a slut, or at the human breast. These tamed animals include various kinds of monkeys, the capibára, a rodent which becomes as large as a six-month old pig, agutís, picárres and tapirs. Of reptiles, the Karayá keep turtles, large lizards and alligators, the last named of which lie in pools of water on the sand bottoms, held captive by a cord around the body. The Karayáhy division has comparatively few domesticated creatures. 231 [184]

Like most of the South American tribes, the Karayá are primarily fishermen, obtaining their flesh food more from the river than from the forest. A few tribes, however, that do not live near streams of any importance, are compelled to rely almost wholly upon the chase for their meat, and so become more expert hunters than fishermen. As elsewhere stated, all the aborigines of South America, except the nomadic tribes, engage in agriculture to some extent, though to a very limited degree, except where they have obtained axes, grubbing-hoes and large knives from the civilized people. 433

The best time to fish along the Araguaya is during the rainless months from May to November, when the water is low, for when it rises, the fish are much more difficult to catch. During low water, the larger fish seek out the deep places in the river, where they may be easily taken. These places, which are well known to the natives, are above the smaller rapids, and also where there are certain rock formations which make deep holes, called *poços* by the Brazilians. 221 226

The fish of the Araguaya have the same characteristics as those of the Amazon valley in general. The giant pire, 226 136

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

which attains a length of ten feet, occurs very frequently; also the electric eel, and the thick-bodied pirarára which is encased in an armor of strong, bony plates; the voracious piránha, the jahú, a scaleless fish nearly as large as a man; the pintado, or spotted fish, which reaches a length of six or seven feet; various pacús, besides many other kinds of fish. All of these are suitable for human consumption. There are certain scaleless fish which are not used by the Karayá. Neither will they eat the dolphin; but they are quite fond of the turtle and its eggs.

During the time of high water when fish are not easily caught in the yellow, earth-charged flood, the Karayá secure their fish from the lagoons along the river, which they make into great, natural traps for the larger fish by cutting off their retreat. This is accomplished by blocking the outlet of the lagoon with a basket-work of poles and heavy climbing vines. In former times, fish were taken exclusively by means of the bow and arrow, but the Karayá now use the hook and line, which is obtained in trade from passing canoes. It is for the most part impossible to fish in the Araguaya with a net because the piránha cut it to pieces, and also because of the many large creatures that infest the river.

Hunting is not so important an occupation with the Karayá as fishing, hence they are more expert anglers than hunters; nor do they display much skill in the chase. This may appear strange to persons who believe that all Indians are hunters, par excellence. South America is not so rich in large game as Africa; moreover, some superstition, the taboo, doubtless, prevents the savages from eating the flesh of some species of game which are most numerous. For this reason, the Karayá do not hunt the tapir, which abounds along the Araguaya, though the meat is excellent, being much like beef, yet richer. Deer also, of which there are many varieties, exist in great numbers; yet few, if any, of the savage tribes touch these animals. The Karayá never hunt large game, confining themselves to monkeys, which are abun-

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

136 They are as tall as a man, and, standing in line, their uniform black heads, white breasts and long, black legs, gave them a decidedly military appearance. The reflection in the water gave the illusion of a double line. I believe this is the largest bird that flies. It must have a long, clear space or it cannot rise. From standing humped up, like a goose on a cold day, it takes a few hesitating steps, then several determined strides, then breaks into a run, followed by a long series of big jumps and flapping of its huge wings, until, finally, it gets clear of the ground.

114 As we were borne along at night where the river was broad and deep and free of obstructions, all slept, or tried to sleep, excepting one or two watchers. My improvised bed in our large canoe was made of a large, square tin can, the side of a big tin wash-basin and the half of a gourd shell. My companions reclined on similar beds.

609 One obscure night, as we moved silently onward, like a giant phantom, we descried a light some distance ahead and heard Karayá shouting to us from a sand island. Fearing that they might not be friendly, and because of the darkness, our first thought was to pass on and not land where they [226] were. But a moment later, we discovered that they were a friendly fishing party: so we went ashore. As we drew [533] near to land, our Karayá pilot, Pedro Monco, sang one of their familiar tribal songs. It was of a joyful strain, though extremely peculiar, suggesting, somewhat, the running and bleating of a deer. tI is usually sung for the purpose of announcing to those on shore that visitors are arriving, that they are friendly, and that they are happy to meet their friends on land. Our trumpets were also sounded, and I played a hymn on the cornet. Our arrival appeared to give the fishing party much pleasure. The first thing they asked for was manioc meal and fish hooks. They were all in nature's dress, except the captain of the band, who wore a blanket.

268 Soon after we disembarked, which was past midnight, a [252] Karayá appeared with what resembled a skinned cat, and placed it over the fire to broil. "What is this?" I inquired.

9:Gow-Smith T-5 (no date) 1925
SP9 Caraja SP9
Cayapo SP11

to bleed freely in order that it will weaken before it can travel far. Barbed arrows are used for killing monkeys and shooting fish. The tail of the sting-ray is also used for tipping arrows.

FIG. 99.—Cayapó rattle

Formidable objects are the clubs that the Caraja tribesmen use to kill captives, as well as members of their own tribe who have broken taboo or who are too old to make the periodic migrations. These clubs vaguely resemble a baseball bat, except that they are heavier and a trifle thicker at the end. They are made of hard-wood, the long handle decorated with a beautiful covering of black and white woven canework in designs similar to those of the spears, and the heavy end is stained a sinister red with the juice of the urucú-berry and the blood of its victim.

The Cayapó clubs are of the same heavy wood,